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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY,
AND ARYAN LITERATURE

Vol. VIII, 1919-1920

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Theosophy

BRINTON JONES, Business Agent

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.

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The United Lodge of Theosophists

Declaration

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the Self; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is *"similarity of aim, purpose and teaching,"* and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no dues of any kind, and no formalities to be complied with.

Correspondence should be addressed to

GENERAL REGISTRAR, *United Lodge of Theosophists,*
Los Angeles, California.

504 Metropolitan Building, Broadway at Fifth St.

A U M

There is no happiness except in righteousness.—*Attanagaluvansa, c 2, 14.*

Full of love for all things in the world, practising virtue in order to benefit others—this man only is happy.—*Fa kheu-pi-u, 39.*

On first awakening from my sleep, I should pray that every breathing thing may wake to saving wisdom, vast as the wide and boundless universe.—*Shaman's Daily Manual.*

THEOSOPHY

Vol. VIII NOVEMBER, 1919 No. 1

No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

THE SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul.

—Bhagavad-Gita, Chapter XIII.

THE statement made to you by an "Old Theosophist" that "*The* Theosophical Society (meaning Mrs. Besant's society, in the opinion of this "old Theosophist") and Masonry are the two channels in which the Masters are working in this century—hence 'Co-Masonry,'" calls for some comments.

The natural question is, "Who says so, and why does he say it?" This brings the one making the statement, and anyone who may consider it, right back to a consideration of what it is upon which he is relying.

Is there anything in the records left by the Messengers of the Masters that would give a clear indication that the fact is as stated by "old Theosophist"? If not, then reliance is placed upon the say-so of some person—in this case, Mrs. Besant—and is based upon belief only—not knowledge, and can only be classed as an opinion. There are many opinions and they differ from each other widely. Mrs. Besant's declarations of "knowledge" and opinion are often self-contradictory, as shown by her published writings. In any case they either do or do not agree with the principles of

* From the Letters of Robert Crosbie. Here published for the first time.—EDITORS.

Theosophy, and the recorded statements of the Messengers. If there were no well defined principles and applications left by the Messengers to guide those who would follow the Path They showed, then we are all certainly in the dark without a landmark visible, and have to flounder about in the sea of opinions, clutching at whatever promises support.

But if it is true that H. P. B. was the Direct Agent of the Lodge —and this is explicitly stated to be the fact by the Master K. H., however Col. Olcott, Mrs. Besant or others, may twist and interpret H. P. B. and Her teachings—then we must go to the records left by Her and Her Colleague, W. Q. Judge, for direction in all matters pertaining to the Theosophical Movement, regardless of the "opinions" of "old Theosophist" or any other student. For to do otherwise would be equivalent to saying that those Great Beings, the real Founders of the Movement, had left no guidance for the generations to come, and that humanity was left the prey to any and all claimants that might arise.

But it is not true that humanity has been left a prey to mistaken or designing persons; the records left by the Messengers are a sure, consistent guide, and if they are well studied and applied, will show a straight, even and self-evident Path. It is lack of study that leaves so many in ignorance, and ready to pursue every will-o-the-wisp they see. And you will also find that those who rely upon such statements and opinions are the most dogmatic and certain in their assurance. Those who point to facts and records, with basic principles to rely on, are not troubled by all these "opinions," by whomsoever expressed.

There is another thing that sincere students of H. P. B. have to bear in mind, even if they do not speak much about it. It has been stated by both H. P. B. and W. Q. J., and also by the Master K. H. in his letters to Mr. Sinnett, that every effort by the White Lodge opens a door to the Black Magicians—those whose very existence depends upon keeping humanity where it is: in a state of ignorance, bewilderment and running after false gods and those who cry, lo here, and lo there. In this statement we ought to see why the White Lodge dare not give out more than humanity can put to use.

Every effort has been and is being made by the Dark side to impair and deflect the efforts of the White Lodge. And where else can the Dark Forces work so effectively as on and through the personal weakness of Theosophists, especially on all those who become in any way prominent—individuals who in their turn affect many. All the many crises in the old Theosophical Society, all the attacks on H. P. B. and W. Q. J., showed a virulence that could not have arisen from mere personal opinion or interest.

Time and again have warnings been given, but few have heeded them; or, if heeded at all, the facts stated have been used against any opposed, without making sure that those who so used them were themselves right.

The defection of Mrs. Besant from loyalty to the Path shown and to H. P. B. and W. Q. J. was due to such Dark side efforts. In her last message to students H. P. B. said, "Never is the danger greater than when ambition, and a desire to lead, dresses itself up in the peacock feathers of altruism." She knew; and in that last Message are many prophecies, some of which have already been fulfilled. She said that the Brahmins are the Jesuits of India. Mrs. Besant fell under the influence of Brahmins and the Brahminical lines, and their influence can be clearly seen in her evolution and in all the developments in her society. The Dark Ones could not destroy or pervert all the efforts of the White Lodge, but they could, did, and do minimize and corrupt them. In a consideration of all this may be found the explanation of many things that might otherwise be a puzzle. *All those who do not follow the lines laid down by the Messengers are certain to be misled.* Yet the way is clear; the pity of it is that otherwise sincere and devoted persons will not heed the warnings given; will not study, think, and apply what was recorded for them and their guidance.

There has never been anything said that I know of by either of the two Messengers about *Co*-masonry. W. Q. J. is the only one who has spoken specifically in regard to *Masonry* as "a great and important part of the Theosophical Movement." And the context of his article, "The Theosophical Movement,"* as well as the circumstances of its publication, will give a true idea as to the part Masonry has played *in the past* in the work of the Theosophical Movement.

The Theosophical Movement includes all efforts that lead to human freedom and enlightenment. Masonry has played and is still playing an important part in the world. For—first, its main idea is the Brotherhood of Man, even though it be in a limited and restricted sense; second, it debars from its lodges all considerations of politics or religions, recognizing those to be the greatest provocatives of dissensions; third, it is the implacable enemy of religious intolerance, and is at the present day engaged in a death struggle with the Catholic church of Mexico and South America. It was through Masonry and Masons that the United States of America were made possible.

So Masonry was and is a great and important part of the Theosophical Movement. Yet there are more important things than Masonry. *If it had been sufficient for the needs of humanity, there would have been no need for Theosophy.*

But what has either Masonry or Theosophy to do with "Co"-masonry? Each must answer that question for himself, so I will conclude with the formula sometimes used: "all of which is respectfully submitted;" and say *"buena tarde"* with love and best wishes.

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* Mr. Judge's article on "The Theosophical Movement," here referred to by Mr. Crosbie, was originally printed in *The Path* for August, 1895. It was republished in THEOSOPHY for September, 1915.—EDITORS THEOSOPHY.

THE CREATIVE WILL*

THERE is no possible way of understanding or explaining the nature of any being whatever except through Evolution. That evolution is always an unfolding from within outwards, the expression of spirit or consciousness through the intelligence acquired. The will of spirit in action has produced everything that exists.

If we understand that intelligent will lies behind everything that exists, is the cause of everything that is, is the Creator in the universe, we may gain perhaps some idea of what it is necessary for us to know in order properly to use our powers.

We all stand as creators in the midst of our creations. There are creators below us in the scale of intelligence. We stand in another place, with a wider range of vision, a greater fund of experience; so we can see that below us, infinitely below us, are beings so small that many of them could be gathered on the point of a needle. Yet the scientists who have examined them under many conditions cannot deny to these infinitesimal organisms a certain intelligence, an ability to seek what they like and to avoid what they dislike. From the smallest conceivable point of perception and action there is a constantly widening range of expression, of evolution, a development more and more in the direction of a greater range of being. This evolution of intelligence or soul proceeds very slowly in the lower kingdoms, more rapidly in the animal kingdom, and in man has reached that stage where the being himself knows that he is, that he is conscious, that he can understand to some extent his own nature and the natures of the beings below him, and see their relation to each other.

Man has now reached a point where he begins to inquire what more there is for him to know. He has ceased to think exclusively of the material; he is sensing his own nature, and he says to those about him, What am I, whence came I, whither do I go?

If we have these ideas we can perceive that there must have been in the past some amongst men who asked these very questions that we are now asking, and who took the steps that carried them to a higher point of experience and knowledge than we now occupy. It is these very beings, now above us, who form a stratum of consciousness, of knowledge and power, that we have not—men who have passed through the stages we are now in. They are the very ones who come to this earth as Saviors from time to time.

As Christians, we look back to the advent of One such, and think of Him as unique. Yet He came in His time to but one small nation; He said Himself that He came but to the Jews. Do we not know that every civilization and every tribe that ever has existed has held a similar record—that of some great Personage who came amongst them?

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* From the stenographic report of a Talk by Robert Crosbie. Here published for the first time.—EDITORS.

Back of all the religions that ever have been, there is the record, the tradition, of some great Personage. And there is an astonishing fact we find in studying the scriptures and teachings of other days—each of these great Teachers taught the same doctrines. There is no difference between the teachings of Jesus and the teachings of Buddha, although those teachings are recorded in different languages and an interval of six hundred years separated the two great Teachers. And what is true of these two is likewise true of all the other many Saviors of different times and peoples—they all taught the same fundamental ideas.

This suggests that there is a body of Men, of perfected men, product of past civilizations and evolution, our Elder Brothers in fact, who have acquired and who are the Custodians of the knowledge and experience gained through æons of time. Their knowledge is actually the very Science of Life, for it enters into every department of existence, of nature. They know the natures and processes of the beings below man, and above man, as we know the processes of ordinary every-day experience.

This knowledge they have preserved and recorded, and they have the memory of it, just as we have the memory of yesterday's experiences and events.

They have not extended their power to know. We have each of us the same power to know that is theirs. But they have extended the facilities of the instruments which they possess. They have improved what they have. They have better brains. They have better bodies. How did they acquire them?

By fulfilling every duty which came to them, regardless of what came to themselves. They thought nothing of acquiring power and knowledge for themselves; they only thought of gaining power that they might expend it for the benefit of every living creature. In so doing they opened the doors to the full play of the power of the Spirit within.

We do the very opposite. We contract the divine power of the Spirit within us to the pin-holes of personal desires and selfishness. Do we not see that? Do we not see that we ourselves stand in the way of the use of the power within us because our ideas are selfish, small, mean?

The great work of evolution proceeds from within outwards. The Soul is the Perceiver; it looks directly on ideas. The action of the will is through ideas. The ideas give the direction. Small ideas, small force; large ideas, large force. The Force itself is illimitable, for it is the force of Spirit, infinite and exhaustless. What we lack are universal ideas. We need to arouse in ourselves that power of perception which will lay the whole field of being open to us. A stream cannot rise higher than its source.

The nature of man can never be understood in the least degree by the ideas and methods which modern psychologists and scientists, and popular religions are following. They all proceed

from the basis of physical life; many of them from the basis of one life only. They tabulate experiences of many kinds, without any firm basis upon which to fix their thought, their reason, and so never arrive at any definite conclusion or real knowledge of what man is, or of the powers that he may exhibit. This is their use of the creative power, but it is a limited use, a misuse. Those who follow that way usually have some selfish purpose at the base of their desire, something they wish to achieve for themselves, some benefit they desire for themselves. This is not the way.

Theosophy says that if the desire or aspiration is unselfish, noble, universal, then the force which flows through the individual is grand, noble, universal in its character. Further, that every human being has in him the same elements, the same possibilities, as any other, even the noblest and highest beings in this or any solar system. That puts man in quite a different position from where our religions, our science, or our philosophy of the West places him. They all treat of man as if he were his body or his mind, as if he were the creature and not the creator.

The body changes; we change our minds, but there is a Something in us which does not change, which does not depend on change, whether of body, mind or circumstances, but which is the creator, the ruler, the experiencer of all changes of every kind. It is this portion of our nature—the real Man within us—that we need to know more of the nature of. If we can reach such a point of perception that we can grasp the fact of the Spirit within us, we will have reached a point where a knowledge of ourselves is possible; and if a knowledge of ourselves, then a knowledge through that of all other beings whatever.

The great Teachers point to the fact that the real basis of man's nature is Divinity, Spirit, God, if you will. The Deity is not some other being, however great. It is not something outside. It is the very highest in ourselves and in all others. That is the God, and all that any man may know of this Spirit is what he knows in himself, of himself, through himself. That is the idea that all the Ancients put forward in saying there is but one Self, and that we are to see the Self in all things and all things in the Self. That is what we all do to some extent; we see the self, more or less. Nothing is seen outside ourselves; everything that we see or know is within ourselves. But we think of the Self in us as mortal, perishable, having no existence apart from this body and this mind, and as separate from the Self in all other forms.

If we had within us and behind us all the power that there is in the universe, and we had no channel through which that power could flow, or only a narrow, twisted, distorted channel,—that great Power would be of no use to us; would be non-existent to us. To open up the channel it is necessary for us to understand the real basis: the God within, immortal and eternal, the Source of all being, our very selves; second, that all action proceeds from that Source and Center of our being and of all being.

Then who is the constructor of all? How was all this brought about? All the beings involved in it make up both the world and its inhabitants; all that exists is Self-produced, Self-evolved; the creation of Spiritual beings acting in, on, and through each other. The whole force of evolution, and the whole power behind it, is the human will, so far as humanity is concerned. We do not realize that the very act providing a form of any kind is an act of the will, and that every form occupied by any being is composed of Lives, each undergoing evolution on its own account, aided, impelled or hindered by the force of the higher form of consciousness that evolved it. For this universe is *embodied* Consciousness, or Spirit. And just as a single drop of water contains within it every element and characteristic of the whole ocean, so each being, however low in the degree of its intelligence, contains within itself the potentiality and possibilities of the highest. The will of the Spirit in action has produced all.

The great Message of Theosophy has provided for every interested enquirer the means by which he may know the truth about himself and nature. Just as the Elder Brothers have provided in the past, so They have again in our day. Everything that Humanity needs has been given to us. But can you give to any one what he does not want? Can you cause to enter into the mind of another what that mind will not receive?

There has to be an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, before there is any hope for us. As long as we are self-centred, as long as we are satisfied with what we know and what we have, this great Message is not for us. It is for the hungry; for the weary; for those who are desirous of knowledge; for those who see the absolute paucity of what has been put before us as knowledge by those who style themselves our teachers; for those who find no explanation anywhere of the mysteries that surround us; who do not know themselves; who do not understand themselves. For them there is a way; for them there is food in abundance; for them this whole Movement is kept in being by one single will, the Will of the Elder Brothers, who have carried these great eternal truths through good and evil, in order that mankind may be benefited; not desiring any reward, not desiring any recognition, desiring only that their fellow men, their younger brothers, may know, may realize what They know.

FROM THE UPANISHADS*

For thoughts alone cause the round of rebirths in this world; let a man strive to purify his thoughts. What a man thinks, that he is: this is the old secret.—*Maitrayana-Brahmana-Upanishad, vi Prap., 34.*

*Printed by William Q. Judge in *The Path*, January, 1887. The title used is our own. [EDITORS THEOSOPHY.]

LE PHARE DE L'INCONNU*

IT is written in an old book upon the Occult Sciences: "Gupta Vidya (Secret Science) is an attractive sea, but stormy and full of rocks. The navigator who risks himself thereon, if he be not wise and full of experience,[1] will be swallowed up, wrecked upon one of the thousand submerged reefs. Great billows, in colour like sapphires, rubies and emeralds, billows full of beauty and mystery will overtake him, ready to bear the voyager away towards other and numberless lights that burn in every direction. But these are will-o-the-wisps, lighted by the sons of Kâliya[2] for the destruction of those who thirst for life. Happy are they who remain blind to these false deceivers; more happy still those who never turn their eyes from the only true Beacon-light whose eternal flame burns in solitude in the depths of the water of the Sacred Science. Numberless are the pilgrims that desire to enter those waters; very few are the strong swimmers who reach the Light. He who gets there must have ceased to be a number, and have become *all numbers*. He must have forgotten the illusion of separation, and accept only the truth of collective individuality.[3] He must see with the ears, hear with the eyes,[4] understand the language of the rainbow, and have concentrated his six senses in his seventh sense."[5]

The Beacon-light of Truth is Nature without the veil of the senses. It can be reached only when the adept has become absolute master of his personal self, able to control all his physical and psychic senses by the aid of his "seventh sense," through which he is gifted also with the true wisdom of the gods—*Theo-sophia*.

Needless to say that the profane—the non-initiated, *outside the temple or pro-fanes,*—judge of the "lights" and the "Light" above mentioned in a reversed sense. For them it is the Beacon-light of Occult truth which is the *ignus fatuus,* the great will-o-the-wisp of human illusion and folly; and they regard all the others as marking beneficent sand banks, which stop in time those who are excitedly sailing on the sea of folly and superstition.

"Is it not enough," say our kind critics, "that the world by dint of isms has arrived at *Theosophism,* which is nothing but transcendental humbuggery (fumisterie,) without the latter offer-

---

* This translation of an article by H P. B., first printed in *La Revue Theosophique*, is reprinted from *The Theosophist* of July, 1889.

[1] Acquired under a Guru.

[2] The great serpent conquered by Krishna and driven from the river Yanuma into the sea, where the Serpent Kaliya took for wife a kind of Siren, by whom he had a numerous family.

[3] The illusion of the personality of the Ego, placed by our egotism in the first rank. In a word, it is necessary to assimilate the whole of humanity, live by it, for it, and in it; in other terms, cease to be "one", and become "all" or the *total*.

[4] A Vedic expression. The senses, counting in the two mystic senses, are seven in Occultism; but an Initiate does not separate these senses from each other, any more than he separates his unity from Humanity. Every sense contains all the others.

[5] Symbology of colours. The Language of the prism, of which "the seven mother colours have each seven sons," that is to say, forty-nine shades or "sons" between the seven, which graduated tints are so many letters or alphabetical characters. The language of colours has, therefore, fifty-six letters for the Initiate. Of these letters each septenary is absorbed by the mother colour, as each of the seven mother colours is absorbed finally in the white ray, Divine Unity symbolized by these colours.

ing further us a réchauffée of mediæval magic, with its grand Sabbath and chronic hysteria?"

"Stop, stop, gentlemen. Do you know, when you talk like that, what *true* magic is, or the Occult Sciences? You have allowed yourselves in your schools to be stuffed full of the 'diabolical sorcery' of Simon the magician, and his disciple *Menander,* according to the good Father Ireneus, the too zealous Theodoret and the unknown author of *Philosophumena.* You have permitted yourselves to be told on the one hand that this magic came from the devil; and on the other hand that it was the result of imposture and fraud. Very well. But what do you know of the true nature of the system followed by Apollonius of Tyana, Iamblicus and other *magi?* And what is your opinion about the identity of the theurgy of Iamblicus with the 'magic' of the Simons and the Menanders? Its true character is only half revealed by the author of the book *de Mysteriis.** Nevertheless his explanations sufficed to convert Porphyry, Plotinus, and others, who from enemies to the *esoteric theory* became its most fervent adherents. The reason is extremely simple.

True Magic, the theurgy of Iamblicus, is in its turn identical with the gnosis of Pythagoras, the γνῶσις τῶν ὄντων, the *science of things which are,* and with the divine ecstasy of the Philaletheans, "the lovers of Truth." But, one can judge of the tree only by its fruits. Who are those who have witnessed to divine character and the reality of that ecstasy which is called Samâdhi in India?[1]

A long series of men, who, had they been Christians, would have been canonized,—not by the decision of the Church, which has its partialities and predelictions, but by that of whole nations, and by the *vox populi,* which is hardly ever wrong in its judgments. There is, for instance, Ammonius Saccas, called the *Theodidaktos,* "God-instructed"; the great master whose life was so chaste and so pure, that Plotinus, his pupil, had not the slightest hope of ever seeing any mortal comparable to him. Then there is this same Plotinus who was for Ammonius what Plato was for Socrates—a disciple worthy of his illustrious master. Then there is Porphyry, the pupil of Plotinus,[2] the author of the biography of Pythagoras. Under the shadow of this divine gnosis, whose beneficent influence has extended to our own days, all the celebrated mystics of the later centuries have been developed, such as Jacob Boehme, Emmanuel Swedenborg, and so many others. Madame Guyon is the feminine counterpart of Iamblicus. The Christian Quietists, the Musulman Soufis, the Rosicrucians of all countries, drink the waters of that inexhaustible fountain—the Theosophy of the Neo-Platonists of the first centuries of the Christian Era. The gnosis preceded that

* By Iamblicus, who used the name of his master, the Egyptian priest Abammon as a pseudonym.

[1] Samadhi is a state of abstract contemplation, defined in Sanskrit terms that each require a whole sentence to explain them. It is a mental, or, rather, spiritual state, which is not dependent upon any perceptible object, and during which the *subject,* absorbed in the region of pure spirit, lives *in the Divinity.*

[2] He lived in Rome for 28 years, and was so virtuous a man that it was considered an honour to have him as guardian for the orphans of the highest patricians. He died without having made an enemy during those 28 years.

era, for it was the direct continuation of the *Gupta Vidya* and of the Brahmâ-Vidya ("secret knowledge" and "knowledge of Brahmâ") of ancient India, transmitted through Egypt; just as the theurgy of the Philaletheans was the continuation of the Egyptian mysteries. In any case, the point from which this *"diabolic"* magic starts, is the Supreme Divinity; its end and aim, the union of the divine spark which animates man with the parent-flame, which is the Divine ALL.

This consummation is the *ultima thule* of those Theosophists, who devote themselves entirely to the service of humanity. Apart from these, others, who are not yet ready to sacrifice everything, may occupy themselves with the transcendental sciences, such as Mesmerism, and the modern phenomena under all their forms. They have the right to do so according to the clause which specifies as one of the objects of the Theosophical Society "the investigation of unexplained laws of nature and the psychic powers latent in man."

The first named are not numerous,—complete altruism being a *rara avis* even among modern Theosophists. The other members are free to occupy themselves with whatever they like. Notwithstanding this, and in spite of the openness of our proceedings, in which there is nothing mysterious, we are constantly called upon to explain ourselves, and to satisfy the public that we do not celebrate witches' Sabbaths, and manufacture broom-sticks for the use of Theosophists. This kind of thing, indeed, sometimes borders on the grotesque. When it is not of having invented a new "ism," a religion extracted from the depths of a disordered brain, or else of humbugging that we are accused, it is of having exercised the arts of Circé upon men and beasts. Jests and satires fall upon the Theosophical Society thick as hail. Nevertheless it has stood unshaken during all the fourteen years during which that kind of thing has been going on: it is a "tough customer," truly.

II.

After all, critics who judge only by appearances are not altogether wrong. There is Theosophy and Theosophy: the true Theosophy of the *Theosophist,* and the Theosophy of a Fellow of the Society of that name. What does the world know of true Theosphy? How can it distinguish between that of a Plotinus, and that of the false brothers? And of the latter the Society possesses more than its share. The egoism, vanity and self-sufficiency of the majority of mortals is incredible. There are some for whom their little personality constitutes the whole universe, beyond which there is no salvation. Suggest to one of these that the alpha and omega of wisdom are not limited by the circumference of his or her head, that his or her judgment could not be considered quite equal to that of Solomon, and straight away he or she accuses you of *anti*-theosophy. You have been guilty of blasphemy against the spirit, which will not be pardoned in this century, nor in the next. These people say, "I am Theosophy," as Louis XIV said "I am the State."

They speak of fraternity and of altruism and only care in reality for that for which no one else cares—themselves—in other words their little "me." Their egoism makes them fancy that it is they only who represent the temple of Theosophy, and that in proclaiming themselves to the world they are proclaiming Theosophy. Alas! the doors and windows of that "temple" are no better than so many channels through which enter, but very seldom depart, the vices and illusions characteristic of egoistical mediocrities.

These people are the white ants of the Theosophical Society, which eat away its foundations, and are a perpetual menace to it. It is only when they leave it that it is possible to breathe freely.

It is not such as these that can ever give a correct idea of practical Theosophy, still less of the transcendental Theosophy which occupies the minds of a little group of the elect. Every one of us possesses the faculty, the interior sense, that is known by the name of *intuition*, but how rare are those who know how to develop it! It is, however, only by the aid of this faculty that men can ever see things in their true colours. It is an *instinct of the soul*, which grows in us in proportion to the employment we give it, and which helps us to perceive and understand the realities of things with far more certainty than can the simple use of our senses and exercise of our reason. What are called good sense and logic enable us to see only the appearances of things, that which is evident to every one. The *instinct* of which I speak, being a projection of our perceptive consciousness, a projection which acts from the subjective to the objective, and not *vice versâ*, awakens in us spiritual senses and power to act; these senses assimilate to themselves the essence of the object or of the action under examination, and represent it to us as it really is, not as it appears to our physical senses and to our cold reason. "We begin with *instinct*, we end with omniscience," says Professor A. Wilder, our oldest colleague. Iamblicus has described this faculty, and certain Theosophists have been able to appreciate the truth of his description.

"There exists," he says, "a faculty in the human mind which is immeasurably superior to all those which are grafted or engendered in us. By it we can attain to union with superior intelligences, finding ourselves raised above the scenes of this earthly life, and partaking of the higher existence and superhuman powers of the inhabitants of the celestial spheres. By this faculty we find ourselves liberated finally from the dominion of destiny (Karma), and we become, as it were, the arbiters of our own fates. For, when the most excellent parts in us find themselves filled with energy; and when our soul is lifted up towards essences higher than science, it can separate itself from the conditions which hold it in the bondage of every-day life; it exchanges its ordinary existence for another one, it renounces the conventioned habits which belong to the external order of things, to give itself up to and mix itself with another order of things which reigns in that most elevated state of existence."

Plato has expressed the same idea in two lines: "The light and spirit of the Divinity are the wings of the soul. They raise it to communion with the gods, above this earth, with which the spirit of man is too ready to soil itself. . . . To become like the gods, is to become holy, just and wise. That is the end for which man was created, and that ought to be his aim in the acquisition of knowledge."

This is true Theosophy, inner Theosophy, that of the soul. But followed with a selfish aim Theosophy changes its nature and becomes *demonosophy*. That is why Oriental wisdom teaches us that the Hindu *Yogi* who isolates himself in an impenetrable forest, like the Christian hermit who, as was common in former times, retires to the desert, are both of them nothing but accomplished egoists. The one acts with the sole idea of finding a nirvanic refuge against reincarnation; the other acts with the unique idea of saving his soul,—both of them think only of themselves. Their motive is altogether personal; for, even supposing they attain their end, are they not like cowardly soldiers, who desert from their regiment when it is going into action, in order to keep out of the way of the bullets?

In isolating themselves as they do, neither the Yogi nor the "Saint" helps anyone but himself; on the contrary both show themselves profoundly indifferent to the fate of mankind whom they fly from and desert. Mount Athos* contains, perhaps, a few sincere fanatics; nevertheless even these have without knowing it got off the only track that leads to the truth,—the path of Calvary, on which each one voluntarily bears the cross of humanity, and for humanity. In reality it is a nest of the coarsest kind of selfishness; and it is to such places that Adams' remark on monasteries applies: "There solitary creatures there who seem to have fled from the rest of mankind for the sole pleasure of communing with the Devil tête-à-tête."

Gautama, the Buddha, only remained in solitude long enough to enable him to arrive at the truth, which he devoted himself from that time on to promulgate, begging his bread, and living for humanity. Jesus retired to the desert only for forty days, and died for this same humanity. Apollonius of Tyana, Plotinus, Iamblicus, while leading lives of singular abstinence, almost of asceticism, lived in the world and *for* the world. The greatest ascetics and *saints* of our days are not those who retire into inaccessible places, but those who pass their lives in travelling from place to place, doing good and trying to raise mankind; although, indeed, they may avoid Europe, and those civilized countries where no one has any eyes or ears except for himself, countries divided into two camps—of Cains and Abels.

Those who regard the human soul as an emanation of the Deity, as a particle or ray of the universal and ABSOLUTE soul, understand the parable of the *Talents* better than do the Christians.

*A celebrated Grecian monastery.

He who hides in the earth the *talent* which has been given him by his "Lord," will lose that talent, as the ascetic loses it, who takes it into his head to "save his soul" in egoistical solitude. The "good and faithful servant" who doubles his capital, by harvesting for *him who has not sown,* because he had not the means of doing so, and who reaps for the poor who have not scattered the grain, acts like a true altruist. He will receive his recompense, just because he has worked for another, without any idea of remuneration or reward. That man is the altruistic Theosophist, while the other is an egoist and a coward.

The Beacon-light upon which the eyes of all real Theosophists are fixed is the same towards which in all ages the imprisoned human soul has struggled. This Beacon, whose light shines upon no earthly seas, but which has mirrored itself in the sombre depths of the primordial waters of infinite space, is called by us, as by the earliest Theosophists, "Divine Wisdom." That is the last word of the esoteric doctrine; and, in antiquity, where was the country, having the right to call itself civilized, that did not possess a double system of WISDOM, of which one part was for the masses, and the other for the few,—the exoteric and the esoteric? This name, WISDOM, or, as we say sometimes, the "Wisdom Religion" or *Theosophy,* is as old as the human mind. The title of *Sages*—the priests of this worship of truth—was its first derivative. These names were afterwards transformed into *philosophy,* and *philosophers*—the "lovers of science" or of wisdom. It is to Pythagoras that we owe that name, as also that of gnosis, the system of ἡ γνῶσις τῶν ὄντων, "the knowledge of things as they are," or of the essence that is hidden beneath the external appearances. Under that name, so noble and so correct in its definition, all the masters of antiquity designated the aggregate of our knowledge of things human and divine. The sages and *Brachmânes* of India, the magi of Chaldea and Persia, the hierophants of Egypt and Arabia, the prophets or *Nabi* of Judea and of Israel, as well as the philosophers of Greece and Rome, have always classified that science in two divisions—the *esoteric,* or the true, and the *exoteric,* disguised in symbols. To this day the Jewish Rabbis give the name of *Mercabah* to the body or vehicle of their religious system, that which contains within it the higher knowledge, accessible only to the initiates, and of which higher knowledge it is only the husk.

We are accused of mystery, and we are reproached with making a secret of the higher Theosophy. We confess that the doctrine which we call *gupta vidya* (secret science) is only for the few. But where were the masters in ancient times who did not keep their teachings secret, for fear they would be profaned? From Orpheus and Zoroaster, Pythagoras and Plato, down to the Rosicrucians, and to the more modern Free-Masons, it has been the invariable rule that the disciple must gain the confidence of the master before receiving from him the supreme and final word. The most ancient religions have always had their greater and lesser mysteries. The

neophytes and catechumens took an inviolable oath before they were accepted. The Essenes of Judea and Mount Carmel required the same thing. The *Nabi* and the *Nazars* (the "separated ones" of Israel), like the lay Chelas and the *Brahmâcharyas* of India, differed greatly from each other. The former could, and can, be married and remain in the world, while they are studying the sacred writings up to a certain point; the latter, the Nazars and the Brahmâcharyas, have always been entirely vowed to the mysteries of initiation. The great schools of Esotericism were international, although exclusive, as is proved by the fact that Plato, Herodotus and others, went to Egypt to be initiated; while Pythagoras, after visiting the Brahmins of India, stopped at an Egyptian sanctuary, and finally was received, according to Iamblicus, at Mount Carmel. Jesus followed the traditional custom, and justified his reticence by quoting the well-known precept:

> Give not the sacred things to the dogs,
> Cast not your pearls before the swine,
> Lest these tread them under their feet,
> And lest the dogs turn and rend you.

Certain ancient writings—known, for that matter, to the bibliophiles—personify WISDOM; which they represent as emanating from *Ain-Soph,* the Parabrahm of the Jewish Kabbalists, and make it the associate and companion of the manifested Deity. Thence its sacred character with every people. Wisdom is inseparable from divinity. Thus we have the Vedas coming from the mouth of the Hindu "Brahmâ" (the *logos*); the name Buddha comes from Budha, "Wisdom," divine intelligence; the Babylonian *Nebo,* the *Thot* of Memphis, *Hermes* of the Greeks, were all gods of esoteric wisdom.

The Greek Athena, Metis and Neitha of the Egyptians, are the prototypes of Sophia-Achamoth, the feminine wisdom of the Gnostics. The Samaritan *Pentateuch* calls the book of Genesis *Akamauth,* or "Wisdom," as also two fragments of very ancient manuscripts, "the Wisdom of Solomon," and "the Wisdom of *Iasous* (Jesus)." The book called *Mashalim* or "Sayings and Proverbs of Solomon," personifies Wisdom by calling it "the helper of the (Logos) creator," in the following terms, (literally translated:)

> I (*a*) H V (*e*) H possessed me from the beginning.
> But the first emanation in the eternities,
> I appeared from all antiquity, the primordial.—
> From the first day of the earth;
> I was born before the great abyss.
> And when there were neither springs nor waters,
> When he traced the circle on the face of the deep,
> I was with him Amun.
> I was his delight, day by day.

This is exoteric, like all that has reference to the personal gods of the nations. The INFINITE cannot be known to our reason, which can only distinguish and define;—but we can always conceive the abstract idea thereof, thanks to that faculty higher than our reason,—*intuition,* or the spiritual instinct of which I have

spoken. Only the great initiates, who have the rare power of throwing themselves into the state of Samadhi,—which can be but imperfectly translated by the word *ecstasy*, a state in which one ceases to be the conditioned and personal "I," and becomes one with the ALL,—only those can boast of having been in contact with the *infinite:* but no more than other mortals can they describe that state in words.

These few characteristics of *true* theosophy and of its practice, have been sketched for the small number of our readers who are gifted with the desired intuition.

H. P. BLAVATSKY.

[The above article is a rough translation from *La Revue Theosophique*. Better H. P. B. at second hand than not at all.—*Ed. The Theosophist.*]

FROM THE BOOK OF IMAGES

VIKHARAM, looking inward, beheld deathlessness. He took that road and found the sages who repose behind the veil of time; who rest, go forth, do their work, and return. The four castes and the four yugas are in them; but they rest in the eternal; they descend and reascend the stair of time which men call variously birth, youth, manhood, death.

From that luminous zone where the sages dwell in the singing light, Vikharam entered the stair of the seven steps, the stair each step of which becomes denser and darker. The fine-drawn filaments of light knit closer and closer; the body of fire that makes the shining house of the immortals silvered into finest ether; clothed itself in thoughts of service to the unholy castes of men; put on the desires of earth, knocked at the door of mother-love, entered the chrysalis; and at the ninth moon Vikharam once more gazed outwardly through child's eyes, calm and undisturbed. Thus was the journey downwards which men call birth.

"This is our first-born, child of our great love," said the householders, Mother and Father; "Our cup is filled. We are now the Trimurti, Father, Mother, Son."

Narada, they named him; "my Narada," his mother called him; "he is grave like a man, like an elder. He is wise beyond speech, more than men."

And the father, "he is silent, like a man in the arms of the beloved; content, filled with tenderness, no more desiring; desiring only that love may forevermore endure."

So passed the morning away. She who had been only wife, became also mother, and grew every day richer in the doubled largess. He who had been only husband became also father, and grew every day more gentle, enriching others with the benevolence of a full heart. So was sown the seed of Satya, the golden yuga, in the midst of Kali, the black age.

"We have a child," quoth mother and father to each other. "A son is born into our household. He will inherit after us. His children will live after us. Our names will be remembered in generations to come. Men will say in remote times, 'these were the parents of Narada, the Blessed One.' We shall live again in him and in them when these our bodies shall have returned to the grey parchment. It is good to be a Father. It is good to be a Mother. It is good to have a Son."

For this is the immortality of those who live on the dark globe, shining with borrowed light; knowing no other abode; knowing no other life; looking outward for the immortal; seeking enduring love in the midst of unenduring things.

So these parents of Narada gave thanks to their God; they made offerings in the temple and revered the priests speaking in the name of their God. Their hearts being filled, their love being content, they saw not the miseries of earth, they heard not the lamentations of those who mourn. Or if perchance the drawn notes of another's agonies made discord in the sweet silence of their love, they gave thanks to their God, who spared them from the common lot, and made offerings in the temple that all men might be drawn to the true faith. Or again if the shadow of another's woe fell across the sunshine path they trod, they besought him to seek the priests and make his peace with the true and loving God whom they worshipped, that His bounty might bring healing and fulness of joy.

Thus they erected the four pillars of all faith as is written in the commentary on the incarnations of Vikharam; the pillars of sincerity, of devotion, of steadfastness, of integrity. The four pillars being thus erected, they entered upon the fifth year of the days of Narada, Son of Man. As is well known to those who ponder the path of probation, the fifth is the pillar of Light, which reveals all as the balance of Karma even unto the number nine; the portal columns in the perfected house for the redemptorist home of great Rishis, descended from the luminous zone of the arupa lokas. If the faith of the householders proceeds from the satva of understanding, the nidanas of perfection are builded into the columns and the temple is complete; the habitation is ready, the stair is achieved and the nirmanakaya vesture shines forth with a steady light, like a lamp well sheltered from all winds. If the faith of the householders is of the quality which proceeds from the satva of misunderstanding of the true nature of the soul, the fifth column falls, and great is the fall thereof, causing to fall the four pillars erected. Thus is the number nine the number of justice and the number of mercy, even the number of perfection or the number of death, according to the faith of the householder; whether it be pure satva or satva mixed with the identification of the immortal soul with mortal things.

The persisting soul carrying forward the persisting nidanas of former lives, the karmic stamina of the parents made a light which pierced through the darkness of earth, through the reflections of the waters, through the transparencies of the ether, to the zone of the

fire which burns without a wick or fuel. On the ray of the faith generated by human love Vikharam journeyed downward, through the ether, through the waters, through the dark magnet of earth, and entered the house provided; thus was the divine ray joined to the human ray; not two rays, but one ray intensified. The parents, knowing naught of the mysteries of the Incarnation, but content in love, knowing the bliss of love, sought no other knowledge, the enduring knowledge of the soul which loves. Deceived by forms and appearances, they worshipped the lamp and not the flame of the unfed fire of the soul. They knew only their God, knowing not Him who is the origin of all the gods and of the adepts. They knew only Narada, their son, knowing not Vikharam, ancient of lives, companion of the sages who repose behind the veil of time.

Vikharam, beyond time and beyond space and therefore beyond all forms and appearances, waited the fateful balance of the manvantara of householders.

Upon the face of Bhumi the earth fell the chill dark clouds of Kali, the black age. Men shivered and groaned under the weight of the iron harvest of past sins heaped to the balancing point. They forsook their gods and spread tales that soon there would be no more light; that Nyima the sun would disappear and all men perish miserably. Fierce struggles began and men fought in whirlwinds for a place in the sun while yet some light lasted. Other masses made sacrifices to their gods that the earth might be cleansed of her offenses and the sun be restored.

Those who had wives and children crying to them for food and for shelter began slaying each other that their own might be saved. Dreadful diseases ravined over the lands, clutching like insane mothers at insane babes, so that three parts perished between the breast and the cradle.

The parents of Narada saw not, heard not, heeded not. Illumined by the virtues of former living, filled with the light of their love, how could they know hunger who hungered not at all? Came a day when the priests of the sects, seeing ruin for them and their gods in the ruin of the people without whom there are neither gods nor priests, gave up their external exclusions and besought all men to make sacrifice; but their gods had left the earth, mutilated by the mutilation of men's hopes, dead with the death of men's faith.

The leaders of tribes assured all that peace could not come again upon earth until each his own people should rule over all others. So caste fought with caste until the supremacy of misery was imposed upon all alike. The shrines of old, the marketing places and the fields and roadways were heaped with the bodies of heretics, since each esteemed that his miseries were caused by the sins of his neighbor, yea, even by the accursed of his own household. The darkness grew ever more intense and of all who lived more part affirmed that there had never been other than darkness and the sun a myth of madmen, of priests and of fools. Other part choked with maniacal prophesyings that the sun would nevermore

shine again. Thus came the balance point of all when both the pillars of sincerity and devotion, the pillars of steadfastness and integrity, trembled and shook as waver the lines of all familiar things in the engulfing darkness of night.

By the sacrifice and the loss of that which they hold most dear are men purified of their sins. The mission of Vikharam being accomplished, the divine ray once more separated itself from the human, returning to the central flame.

"Our child is sick," cried the mother. "Our son falls ill of some malady," cried the father. Their love and their faith cried out conjointly, "let us take him to the sacred pool of healing and implore our God for succors."

The priests enjoined sacrifice, and the remaining elders chanted mantrams and intoned orisons; Narada looked at them with patient eyes, suffering all, but receiving naught from the ministrations.

"Look how his sight grows distant. Son, canst thou not see thy mother? Son, canst thou not gaze upon thy father? Son, have pity on us who love thee, and return again to us."

A mist came up from the heart and covered their eyes. A silence came up from the heart and covered their ears. There was no going that eyes could witness, no sound of departure that ears might hear, but when they looked and when they listened Narada was no more there. The light had failed, so that the eye could not see; the air had sunken, so that the ear could not hear.

The mother crooked her arms in vain; they ached only with the void. Memory tugged at her heart, but the breast felt no pull of dear hunger. Her love seemed a thing that had broken in twain, one part but a memory still moaning, the other part stolen and hidden by black-hearted robbers who came and who went in dark silence.

The father carried but clay in his arms; carried but lead in his heart; he who had nestled sunlight in his arms and singing gold in his heart. Kali, the black age, entered the secret recesses of their inmost being through the door of love, when Narada went away into the darkness and the silence, where human eye could not follow, where human ear could not attend, where human love could not enter.

"The grief of all mankind has entered our heart," cried the parents; "the fountain of our life has dried up. We are drowned in the sea of all sorrows. Better not to have loved than to have loved and lost."

In this manner they entered into the brotherhood of all men through the door of death. Loving the form and appearance, they had not learned to discern the soul as apart from forms and appearances. Their concentration was upon the immortal dwelling in the midst of mortal things. They did not forsake their religion, but their religion forsook them. Relying upon mortal religion, how could they learn the true nature of the soul as being entirely distinct from any experiences, and disconnected from all material

things, and dissociated from their understanding? They knew and loved Narada. They neither knew, therefore how could they love, Vikharam, the deathless, the immortal, the three-tongued flame of the four wicks?

Yet in the brotherhood of death is the door to understanding of the mystery of life; of the understanding that the universe exists for the sake of the soul alone; for the emancipation of the soul from bondage to mortal things.

Purified by their sorrows from all sins, these parents partook of what was left of the offering and entered upon the religion of works. In memory of Narada they entered into the sorrows of all who had loved and lost. This is the way of all knowing. In sympathy for another's speechless grief something stirred in the tomb of their hearts. In assuaging another's tears, the fountain within them unsealed. In the depths of their compassion for the living dead they found while living the ford between the living and the dead.

Narada was gone, but Vikharam never left them at all; never went from the heart of the mother; never departed from the heart of the father. In the spaceless depths of their souls he moved to and fro, stirring the waters of compassion for all that lives. Clothed in the undying vesture of the Nirmanakayas, Vikharam lightened their hearts, spoke in the thrilled silence which becomes audible only to those who hear no more the sweet-tongued voices of illusion. Like the eternal music of the golden spheres his presence translated the voice of the silence.

"Only forms are of this world, dear Mother. Only appearances are of this world, dear Father. Only here are there tears and the black doom of parting, dear Parents. As sunlight from far illumines the darkness of this world, so love shines afar from its source, giving light and life and warmth in the midst of mortal things. On the other side of night is the day still shining. On the other shore of death is the soul that illumines the clay."

Compassion gave them sight. Compassion gave them hearing. Compassion gave them knowledge. In the midst of forms and appearances they found while living the ford between the living and the dead. They found the Watcher at the Ford. Vikharam, watcher at the ford, met them deathless and shining. The Soul, which takes what form it will, took on the form of Narada, transfigured, transformed, translucent.

"Thou hast found us and we have found thee, O Narada, O our Son."

Thus Father, Mother, Son, were once more one. That union of souls was accomplished and emancipation from the bondage of the soul to mortal things was accomplished, through human love translated into compassion for all that lives.

Thus was the mission of Vikharam achieved. Thus was achieved the germination of Satya, the yuga of the divine upon this earth, in the midst of the forms and appearances of Kali, the black age of bondage to mortal things.

QUESTIONS AND ANSWERS

At the meetings of the United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER XI.

(*Concluded*)

Q. Is it the tendency of Karma to always restore equilibrium, so that at the end of a Mahamanvantara the whole of the Karma between beings would be adjusted, or equilibrium absolutely restored?

A. There is not so much a complete readjustment, in the sense that all beings are individually readjusted, as there is a stoppage of interaction of the whole mass. Just so, when our physical action ceases by reason of the death of the body, Karma is not yet readjusted, but awaits our return into a body again where we may go on with it. There must always be for any evolution effects not yet adjusted. The rate of progress of any being is in accordance with the progress of the whole mass during the manvantara; so his progress is shared or controlled by the universal Karma of which he is a part. At the end of a manvantara then, there may be said to be a period of assimilation, rather than one of entire adjustment, which, however, enables another basis to be taken by the whole mass of beings involved.

Q. Then Karma is just suspended for the time?

A. Yes; for time is not a factor in the adjustment of Karma. It is a question of conditions.

Q. But is it not possible to find the time of reaction from a cause previously set up?

A. Purely physical reactions can, of course, be so checked up, but when we come to mental reactions, the time involved is affected by the conditions in which we put ourselves or find ourselves. *We* make the favorable condition for reaction. Karma may be existent, in the sense that the causation has gone forth and the effect felt by others, but we may not yet be in that condition where we can make the adjustment, because other Karma is operating so strongly, as to hold this particular reaction back.

It is said that he who understands Karma understands the limits of time, and he who understands the limits of time under-

stands Karma, but that understanding will not be ours until we understand the operation of causes, nor is it necessary. If we could now know exactly when the rebound of an action would come, we should probably spend all our time figuring just what we could do to dodge it, to improve it, or to arrange just the right condition in which to receive it. The thing to do is to meet anything and everything exactly as it comes. We should not take the position of providing money for a rainy day, which is just a figuring for *ourselves*. Sufficient unto the day is the evil thereof. Take care of today. Never mind the next hour. Take care of this one. Take care of every moment, every hour, as it comes along, fearing nothing, doubting nothing, in full confidence, relying on the Law of our own natures. If we feel our responsibility and acquit ourselves as best we can for the good of all without taking any thought as to what the effect will be to ourselves, then we shall be adjusting and working out Karma in the best possible way.

Q. Can not very good Karma quickly overcome the effects of evil?

A. No, it cannot; the effects of each must run its course, although two classes of Karma, equally strong, if of opposite nature, would neutralize for the time being and permit the operation of a weaker class of Karma. But if we are talking of the effects felt through a body, we may know that they are only a small portion of Karma. No matter what the Karma, however bad or detrimental, however good, if the attitude of the one going through it is right, it comes as an opportunity. The only way we can lessen the effects of bad Karma, is to take the right attitude toward it. When good times come we can sow good causes; when bad times come, we still can try to sow good causes, using the opportunity to gain strength, courage, and understanding of life. We seem to be always trying to avoid evil Karma, and get good Karma for ourselves, whereas what we should do is to make use of everything as it comes. In this way, we pay our debts, to a debtor we cannot avoid—ourselves. We don't put effort into trying to avoid anything, but go right to work on what is before us. Then the soul begins to act, the will begins to act, and the power of the will is increased. There is no will operating with a shifting, veering personality, afraid of this, and of that, fearful that it won't be able to stand this or that. Only the feeling of responsibility will lift us out of those personal considerations.

Q. The very best Karma would be working off bad Karma, then?

A. Well, let us say nothing is good and nothing is bad, but all is *opportunity*,—the very best opportunity, because the soul knows what it needs, for increasing its powers and keeping its energy. We sometimes do not recognize our opportunities, for they are occurring every moment of the time. Every single event is an opportunity—even the passing of people on the street and the thoughts and feelings they stir up in us; whatever we feel toward

others, our relations with them, our touch with them, our family relations, our social, our business, and our national relations,—all these are opportunities to be taken advantage of in every way; every one of them constitutes Karma. Our touch with Theosophy is a Karmic opportunity.

Q. It seems to be possible to distribute Karma over a long period of time?

A. Again, that is dependent upon the attitude we hold. We may distribute Karma over a long period of time, or we may hurry it, because we are self-conscious beings, and that fact always means we have the power of choice. Our very different attitude towards life because of our study of Theosophy has the tendency to hasten Karma; or, we may say, as *we* hasten, we meet Karma.

Q. Can Karma be precipitated too heavily?

A. No one of us, perhaps, would have either the disposition or the courage to push so far ahead that we should be unable to bear the burden of Karma. We shall never have a burden we can not carry, although it may seem too heavy. We must clear up that in us that is not righteous, which is not just, and which does not permit us to act as we ought to act. The faster we do that, the better, but we hasten only just as much as we can take care of. We hasten beneficial as well as bad Karma, of course, but the man who won't trust his past Karma for either good or evil can not make very fast progress.

Q. Does unexpended Karma remain inherent in the being in the form of mental deposits?

A. It is impressed or burned into his own imperishable nature. That is why we say a man brings his own conditions with him, whatever they may be. How could he come forth from his rest in Devachan, or after a manvantara, and go on with evolution again, if there were nothing to go forth with? Karma, it must be remembered, is, *cause,* as well as effect.

Q. When returning to earth-life, does the ego thoroughly understand the justice of reincarnation and undertake the task willingly?

A. Certainly. After leaving Devachan, and before rebirth, the ego has an opportunity by his own nature to perceive exactly what the results of the coming birth must of necessity be. Then he plunges in to work it out through the conditions in which Karma has placed him; he can not work it out from the egoic condition. It is bad Karma to be thrown into the care of people whose ideas are absolutely erroneous, but if our intent has been to do the right thing, and we hold to that course, then always something within us will prevent our receiving anything as truth which is not self-evident.

Q. Is not, then, fate closely connected with Karma?

A. It depends on how you look at it; that is, if you put your finger in the fire, the "fate" is to have a burn. The time to have decided the fate was before you put your finger in the fire. The only "fate" is that which comes from our own decisions.

Q. Does not all Karma start on the mental plane, no matter where the effects are felt?

A. Karma begins and is felt on the Manasic plane, as is easily seen by considering that no matter what happens to one, physically or in any other way, *unless he thinks about it,* it makes no difference to him by way of happiness or unhappiness. If felt at all, then, Karma starts and ends on the Manasic plane, and therein lies the reason for maintaining the right attitude; for seeing that Karma brings us what we need to remedy defects in our nature and strengthen our efforts. And it is the efforts that count. Success or failure is of no consequence, but the effort stays with us, a part of ourselves; the energy put into the effort never leaves us.

Q. Do we not shift the Karma from lower to higher planes?

A. We do not shift Karma, but we shift our personal thought, that is, we get Karma in the place where we stand. It cannot hit us in the place where we are not. We ourselves are the variants; not the things that occur.

Q. Is it not a man's duty to comply with the laws of his country, whether he approves them or not? Is not that duty Karma?

A. Born under those laws and compelled by them, since they are made according to the ideas of our fellow-men, we should have nothing to worry about but doing our duty to our fellow-men. Why should we claim a superiority over our fellow-men which we have not, since we are dependent upon them for our very existence? Even though they have determined to move in a certain direction not in accord with our thinking, and we cannot come out of the crowd, yet all the time each one can be the spiritual being. A soldier may do whatever his superiors tell him to do, but that cannot prevent his thought, will, and feeling from working in the right direction, and so he has his opportunity—a greater one, perhaps, in war than he would have had in peace, because of the very difficulties presented him to conquer. It matters not whether we work in war or in peace, for all things, if we look at them aright, work for good and for righteousness to those who fulfill the law.

The present war has thrown us out of the hard ruts of thinking. If by the destruction of millions of men, other millions are brought to think as they never thought before, if they are made to sacrifice, to see the use and benefit of sacrifice, then much will be gained for the world. If, too, a new basis is established, then those who have died as a vicarious atonement for us, will come again at a time infinitely more favorable than it has ever been before for mankind. There is nothing lost; no labor is in vain.

Q. What is the significance of the "Guardian Wall" spoken of in the "Voice of the Silence"?

A. The Masters are the great Guardian Wall. While those great Beings have no control over the choice of human beings, they have control over the minor beings and the minor forces of nature, and can hold back catastrophes, which would crush us, coming on us unchecked from the kingdoms below us, visible and invisible,

where in our ignorance we have aroused many inimical forces. While the Masters as a matter of reason and fact take no active part in the war now going on, in so far as They can control climatic conditions and other material interferences, which might affect badly the right side, that They do.

Karma is the key-note to all conditions, for it governs the smallest atom as well as the highest spiritual being; it governs men, animals, worlds, and periods of evolution, in their individual actions and in their collective interactions. In its broadest sense, Karma *is* action; every effect flows from some action, from some cause precedent, and the reaction is but the continuance of that action. Karma is the basis of evolution; the ocean of life separating into its constituent drops, after pralaya, is action, in continuance of past actions which entered into that assimilative period, and go forth from it as cause. Karma is the means by which evolution proceeds. The benefit of understanding Karma, however, is not to be experienced so much from following the lines of world, race, or national Karma, as in the study of our own personal lines and lives, and the application and relation to them of universal laws. We are Karma; we represent Karma; as we think, we are the creators of Karma. There is no Karma unless there is a being to make it or feel its effects, and as each being in its degree has the power to act, to perceive and receive the effects of action, it must be realized that Karma is not a law imposed on man by gods, devils, men or beings of any kind, but is *inherent* in all beings; hence, it is the law of absolute justice, and each man is *responsible* for his own external affairs, conditions, and circumstances, for his character, qualities and tendencies, for his mental, moral, psychic and spiritual nature, upon every plane of consciousness. He is likewise responsible for the effects of his thought and action on his fellow-men, and on the kingdoms below man; he cannot save himself at the expense of any other being, nor can he have true happiness so long as any of his fellow-men suffer. As he is a self-conscious being with the power of acquiring qualities, and of manipulating the lower natures, it devolves upon him to *understand* the nature of all things that he may use them beneficently. Only when the feeling of responsibility which is the beginning of selflessness moves men to a clarification of their minds, and to conformity of feeling, thought, and act with the true rationale of life, can this understanding be had.

The laws and principles of existence—the true rationale of life—is presented by Theosophy; hence, each man's contact with it is alike an opportunity and a responsibility, to which he has been brought under Karma. He can make the most of it, or he may neglect it so as to fail to obtain or extend benefit. His refusal to take advantage of it now will make him less determined in some other life to carry out the purpose of his nature, which is defeated presently if he neglects, *under any circumstances or pressure,* that

which he sees to be leading him in the right direction. But always there are those who will test Theosophy out in their own lives, and learn what it is, and will carry on the work to the last end. They in their good time must come to be the leaders and pioneers of humanity, which must learn, even though the learning takes centuries of suffering. If the light of pure Theosophy is kept burning clear, it will be the saving light of the whole world. That must be. But the question is, who will be the light-bearers?

THOUGHTS ON KARMA

ALTHOUGH theosophical students believe strongly in the doctrine of Karma they are for the most part imbued with partial and therefore erroneous ideas on the subject. It is our share of the race karma, and we should hasten to disabuse our minds of its limitations.

The ideas of fate, of destiny, of the "will of God," of good and bad luck, and the scientific conception of a blind, immutable, unintelligent force ruling all things and beings, are all partial perceptions of Karma. We have to remember what H. P. B. said, that the fundamental ideas of the Wisdom-Religion are, in fact, contained—*though too often under a misleading guise*—in every system of thought or philosophy worthy of the name. Each one of us has his own system of thought and philosophy which he considers worthy of the name, and this is made up from many sources, colored by many considerations that often escape our notice. Our philosophy is not changed by our calling ourselves theosophists. If it is to be cleared of its misleading elements we have ourselves to become the active agents of our own clarification.

Karma is one of the three aspects of one and the same Supreme which each one is, and which all are. Spirit and Matter are the other two. Each one of us is Spirit, is Matter, is Karma, for these three are the knowable aspects of that infinite, beginningless, endless Reality which, as Bhagavad-Gita declares, is "wisdom itself, the object of wisdom, and that which is to be obtained by wisdom." This Self in each is further declared to be "neither being nor non-being," because it is both.

Essentially, Karma is identical with what is called the "Ahankara" principle in each being—the principle of "I-am-ness," the sense of identity, as distinguished from identity itself, the power of identifying one's self with the All or with a part. Innumerable orders of beings are identified with their sensations. This identification with sensations of one kind and another is the Kama principle. Sensation is not lost by divorcement from the sense of identity with it. On the contrary, not till the ensnared Self frees itself from identification with the Kama principle, is any being able

to survey accurately the range and possibilities of Karma under the guise of Kama. All beings below man in the degrees of spiritual education are entirely submerged in sensation and have no other sense than that.

In man, the Ahankara principle is attached to Kama, but not submerged in it. He is therefore either master of sensational action, or its willing servant, but in either case distinguishes between his desires and himself. The Ahankara principle in man is usually found identified with the form principle, the astral body or its gross physical counterpart, the body; or, as is beginning to be the case with many, the "I-notion" is identified with the mind, the sum-total of the ideas held. From these two applications of the Ahankara principle proceed the sense of identity of the average spiritual being called man: "I am this body," or "I am this mind." As no two bodies are alike, and no two minds are the same, the "sense of separateness" is co-existent with this use of the Ahankara principle. It is that step or degree in spiritual evolution that we call "self-consciousness."

The Ahankara principle, thus identified, has the whole world for its "object." Every other man is something separate. Every other thing is something separate. This use of the Ahankara principle is the exact polar antithesis of true *Self*-consciousness. When ideas of God are imparted to us by higher beings than ourselves we at once think of God as something separate from ourselves. When Law or Karma is spoken of we at once think of it as extraneous potency. When Nature in all its infinite variety is mentioned, we think of it as unconnected with ourselves, and ourselves as separated from Nature.

This use of the Ahankara principle constitutes the unified collectivity that we call the "personality." This sense of identification with body, mind and circumstances is what has to be destroyed by the spiritual being so involved. It is our *Karma, i. e.*, it is that de-finition of our Self that we have built up by the use of the Ahankara principle. It is at once our friend and our foe. It is our friend in that it represents the bridge, and the only bridge, by which to cross and arrive at a full realization of Self. It is our foe in that we think that if this sense of identity with body and mind is destroyed our identity will itself cease to be.

This is very subtle to the average man, even the average theosophical student. He does not perceive that by this false sense of identification he makes of self an effect and of circumstances, body or mind the cause of his being. Self as Spirit is the cause. Body, mind and circumstances are the effect, the self of Matter. Self as Karma is the bridge between the Self of Spirit and the self of Matter.

The Ahankara is identified with a determined part of the whole, and all outside the part chosen is looked upon as non-self. Thought, will and feeling are restricted and confined, yet forever searching

outward for sustenance from the denied Self to feed the restricted self. This false sense of separateness can only be destroyed by a deliberate and intentioned use of what we call the "self" for the benefit of what we look upon as the "not-self."

This is not the destruction of the personality—the "false self." It is its reduction to its proper relation—that of the part to the whole. To do this requires an action of the Will—the force of the Self as Spirit in action. This is the highest aspect of "Karma." It cannot be brought about by accident or favor. It cannot be induced by desire. It must be deliberate and intentioned—the determination to attach the Ahankara principle to the Supreme, and realize one's own identity with the Supreme, and with nothing less than the Supreme.

"When a firm position is assumed with the end in view of reaching union with Ishwara—the Spirit—He comes to the aid of the lower self and raises it gradually to higher planes." Karma, in this sense is therefore throughout that "self-induced and self-devised effort" of which the Secret Doctrine speaks.

It is well for the student if he constantly meditates on Karma as "self-induced and self-devised efforts."

FROM THE SECRET DOCTRINE*

The Doctrine teaches that, in order to become a divine, fully conscious god,—aye, even the highest—the Spiritual primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world, *i. e.*, to those Intelligences that have reached the appropriate equilibrium between matter and spirit, as *we* have now, since the middle point of the Fourth Root Race of the Fourth Round was passed. Each Entity must have won for itself the right of becoming divine, through self-experience. Hegel, the great German thinker, must have known or sensed intuitionally this truth when saying, as he did, that the Unconscious evolved the Universe only "in the hope of attaining clear self-consciousness," of becoming, in other words, MAN; for this is also the secret meaning of the usual Purânic phrase about Brahmâ being constantly "moved by the desire to create." This explains also the hidden Kabalistic meaning of the saying: "The *Breath* becomes a stone; the stone, a plant; the plant, an animal; the animal, a man; the man, a spirit; and the spirit, a god."

*From the Original Edition Vol. 1, p.p. 106-107; see Vol. I, p. 132 Third Edition.

ON THE LOOKOUT

It is interesting and encouraging to note how widely and effectively Theosophical students who have access to the columns of the public press are taking advantage of their opportunities to spread the philosophy. True it is that on more than one occasion those who have "burst into print" have evidently done so with some idea of securing personal prominence—and it is to be noted that press articles written from or inspired by such a motive almost invariably betray a lamentable ignorance of Theosophy, misrepresenting or distorting its teachings. However, even these often "sensational" articles point the mind of the reader, directly or indirectly, to the twin doctrines of Karma and Reincarnation, an understanding of which the West most sorely needs, according to H. P. B.; and inquiring minds who are "ready" may find under the farrago of nonsense the stimulus which will urge them to look in the true direction. Now and then a really sincere and excellent article is brought to Lookout's attention, appearing perhaps in a most unexpected quarter; as for example, "Karma, or the Law of Retribution", by J. W. Hamilton-Jones, printed in *The South Pacific Mail,* and occupying almost two pages of the issue of June 12th. This periodical is published weekly at Valparaiso, Chili, and is said to be the most influential and widely circulated English publication on the West Coast of South America. Mr. Hamilton-Jones has written simply and straightforwardly of Karma, in words that any reasonably intelligent person can understand. To bring out the points of the teaching he uses illustrations drawn from the facts of our common, every-day experience—an excellent method. Reincarnation as the process under which Karma works itself out is quite naturally and logically introduced. The article shows some misconceptions of Theosophical teachings which would indicate that its writer has perhaps been more acquainted with the "Theosophy" of present-day student-writers than with the Wisdom-Religion itself as set forth by H. P. Blavatsky and Wm. Q. Judge. Mr. Hamilton-Jones' reference to Deity, for instance, as possessing "omniscience", is both unphilosophical and untheosophical; the One Absolute Principle is the *power* to perceive, not anything perceived. Omniscience implies a being who knows everything all at once: the old "personal God" idea, once removed. There can be no such being, although there doubtless are beings who are "omniscient" in the sense that perception of anything They want to know is possible to Them. But these are not Deity. The ideas of "knowing" or "not-knowing", "perfect" or "imperfect", "good" or "bad", cannot be applied to That which is the Source of all, the Power that sustains all. "Omniscience" implies knowledge; knowledge implies intelligence; intelligence implies a being of some grade; and Deity is no being, although all beings rest in That. Reference in the article to Deity as "Him" also bespeaks a lingering "personal God" idea in the writer, a misconception that many Theosophical students find difficulty in overcoming on account of Christian up-bringing. Mention of "The Lords of Karma" confirms us in the belief that Mr. Hamilton-Jones has not sufficiently studied and understood H. P. B., but like so many other sincere students has become tangled in the misconceptions and speculations of present prominent "Theosophical" writers. In all good will we refer him to the "Questions and Answers" on the *Ocean of Theosophy* appearing in the October issue of this magazine, in which he will find a light on "The Lords of Karma", as mentioned by H. P. B., that will increase his own sense of responsibility for doctrines given out as "Theosophical", and perhaps induce him to turn straight to the Source, the Teacher and Teachers who have said that the *Secret Doctrine* is Masters' work.

During the summer just past an outbreak of cannibalistic practices is reported to have taken place among the Voodoo worshippers of Cuba. One dispatch after noting the deaths of at least three "innocent children and a

half-dozen of the Voodoos" continues: "Voodooism is not practiced by the negroes alone. Many white persons also are said to secretly take part in their religious meetings and accusations have been heard in various quarters of the difficulties encountered by officers seeking to break up their temples because of the obstacles placed in their way by persons of influence." H. P. B. calls Voodooism, "A system of African sorcery; a sect of black magicians, to which the New Orleans negroes are much addicted. It flourishes alike in Cuba and South America". For Theosophical students the interesting, the terrible feature of the dispatch referred to is found in the fact that "many white persons" are said to be involved. Would it not be an appropriate working out of Karma if those men who enslaved and transported the negroes from Africa to America were to incarnate again in those places where the negro influence was strong, and under Karma *come into the direct sway of that influence?* Says Mr. Judge in "Aphorisms on Karma": "(25) Birth into any sort of body and to obtain the fruits of any sort of Karma is due to the preponderance of the line of Karmic tendency. (26) The sway of Karmic tendency will influence the incarnation of an Ego, or a family of Egos, for three lives at least, when measures of repression, elimination, or counteraction are not adopted." And we know that for the being who is of the earth earthy, only a short period will elapse after death, and before the next birth, determined by his own Karma, his own thought and action.

The passing of Andrew Carnegie provokes comment in many of the denominational religious publications, but none of the sects seems to be able to claim him as a member; indeed, it is stated that not even Mrs. Carnegie was able to say whether or not the late philanthropist had any theological preference, so far as churches or sects are concerned. In the *Christian Register* a passage from one of Mr. Carnegie's addresses is quoted, which points to some perception in his mind and heart of a universal religion—of religion itself—and in which students of Theosophy will see, perhaps, an intuitive recognition of the oneness of humanity, and the practical necessity for altruism which characterized his later years. To quote:

> "I look forward to the time when a community like this will have no fundamental differences; when instead of having different denominations, you will all come to see that the theologies are many, religion in its essence is one, and agree to come together as one united body, striving one with the other for the general good; so that in regard to the things of this world, being of one mind, you may also be of one mind with regard to the fundamental elements of those things of the Spirit about which men today differ and divide into sects—all traveling the same road."

Mr. Carnegie's idea in regard to wealth, practically exemplified in his philanthropies, was that riches are "only a sacred trust to be administered for the general good." In his essay, "The Gospel of Wealth", he writes:

> "This, then, is the duty of the man of wealth: To set an example of modest, unostentatious living, shunning display or extravagance; to provide moderately for the legitimate wants of those dependent upon him; and, after doing so, to consider all surplus revenues which come to him simply as trust funds, which he is called upon to administer, and strictly bound as a matter of duty to administer in the manner which, in his judgment, is best calculated to produce the most beneficial results for the community".

This sound idea of "stewardship" caused Carnegie to be looked upon by the very wealthy as a "radical." To our own notion it should be considered in connection with the first quotation above, that "religion in its essence is one"; for it points to a practical recognition of brotherhood—of Unity, in fact—that Theosophical students, whatever their environment and station in life, might well emulate in their own lives.

A writer in the London *Daily Chronicle,* mentioned as "Canon X", but described as "a high authority on religious influences and teaching", states

that somewhat less than two thousand people, out of the forty-five millions in the United Kingdom, are intelligent Bible-readers. In arriving at these figures he eliminates by classes various possible readers of the Bible, and in so doing provides an answer to what the Bible actually is that should set to thinking many members of the larger and less intelligent Christian sects who consider the Bible "the word of God." Says "Canon X":

> "The reply of the catechisms is 'The Word of God'. I am not going to attack the definition, but I must tell you that even the most orthodox of the old school were compelled in practise to put in reservations. Let me attempt, not a definition, but a description. The Bible is a collection of books containing poetry, poetical history, poetical and ethical politics (in the prophetical books, for example), collections of proverbs, the civil, ecclesiastical, and ceremonial laws of the children of Israel, principles of ethics and a descriptive theology. It may be said that all combined are designed to reveal the will and the ways of God to man; but manifestly all the parts are not of equal value as guides to conduct in the twentieth century, and the relations of those of primary and permanent importance to those of secondary and transitional importance have not been defined. In consequence, confusion reigns, and the Bible has become to vast multitudes a cause of stumbling, and not a way to God".

In this connection it is interesting to quote some statements of H. P. Blavatsky. In Isis Unveiled (Vol. II, p. 577) she writes, "We do not know of any book in the whole world less authenticated as to date, authors' names or tradition, than our Christian *Bible.*" Again, she calls the mosaic *Bible* "but an allegorical screen" of the Oriental *Kabala* (Vol. II, p. 210); and remarks (Vol. II, p. 252), "That which for nearly fifteen hundred years was imposed on Christendom as a book, of which every word was written under the direct supervision of the Holy Ghost; of which not a syllable, nor a comma could be changed without sacrilege, is now being retranslated, revised, corrected, and clipped of whole verses, in some cases of entire chapters". She further shows (Chapter VI, Vol. II) how the canonical Gospels were chosen by lot, or divination (*sortes Sanctorum*), the very "magic" for which the Church later condemned and burned its victims. The question arises: If these things be true, how can the Bible "reveal the will and ways of God to men", as "Canon X" puts it? We respectfully suggest to him a careful perusal of both volumes of Isis Unveiled.

Discussions in the public prints by financiers and men high in the world of business of the "high cost of living", and similar pressing economic problems, seldom rise above the material in their thought and tone. Business men of smaller interests and less wide influence ordinarily follow the lines thus marked out for them by the "leaders", doing little thinking of an independent nature for themselves. It is all the more surprising and gratifying therefore to find here and there some individual who sees deeper into the causes of our national stress and unrest, and has the courage to tell unequivocally, in words that his fellow business-men can understand, what his power of discrimination reveals to him. For example, one Mr. E. B. Rivers, "president of the Rivers Brothers Company", dealers in eggs and produce, is quoted as follows in a recent issue of the Los Angeles *Times:*

> "The high cost of living is a necessary reaction to the grasping attitude which 95 per cent. of us take toward life. We are taught to get all we can and give as little as we can. The country will stand a certain amount of burglary and still prosper, but when all turn burglars, production falls off and prices shoot up! This is what we are up against now. Hence, I say, the cost of living can be reduced only by a nation-wide revival, which will change men's hearts."

The *Times* prints the foregoing, the closing paragraph in an article of some length devoted to Mr. Rivers' discussion of the cost of living problem, in bold "black-face" type, as if to emphasize something which it considers the very crux of the article. It is that; but what kind of a "revival" will

"change men's hearts"? Only a revival of that soul-perception mankind has lost, or overlaid with his desires, that we are ONE in essence, differing only in degree, and that the "older brothers" must help the younger, instead of merely making use of them, and their ignorance, for self-interest. Disasters often reduce all those concerned in them to a common basis, whereupon understanding, sympathy, altruism and service begin to show themselves on every hand. These noble qualities might just as well be expressed under more normal conditions of life, but disasters always seem to bring them out. Will disaster be the prelude to the "revival, which will change men's hearts"?

Despatches credited to the Associated Press, appearing in many newspapers late in September, declare that Professor David Todd, of Amherst College, "will attempt to communicate with planet Mars this fall." A large specially constructed balloon is to be utilized, which will ascend 50,000 feet. "Professor Todd has perfected a signalling apparatus for the experiments". While students of the *Secret Doctrine* will respect the courage and desire to extend the field of scientific accomplishment that undoubtedly animates Professor Todd, they cannot look forward with any degree of confidence to a successful outcome of his efforts. Undoubtedly Mars and other planets are "inhabited", but is it reasonable to suppose that these beings are of the same nature as Earth's inhabitants, occupy similar bodies, or vestures, with similar organs of sense, responsive to the same kind of "signalling" to which we earth-people are responsive? It would scarcely seem probable. The stuff of which worlds are made in any solar system is undoubtedly the same in nature, speaking in terms of "homogeneous substance", but is it not highly probable that the combinations of that ultimate matter differ with every planet of the system, more especially since no two planets are in the same relation to the Sun, the heart and life-giver of the system? So the dwellers on Mars might well have bodies of quite a different state of matter—much more ethereal just now, for instance—than those we wear; might even be invisible to us, physical beings; in which case how could any form of "signalling" which we know reach them, or how in turn could they "signal" us?

In this connection some excerpts from the *Secret Doctrine* may be interesting: " . . . It is quite correct that Mars is in a state of obscuration at present. . . . " (Vol. I, p. 165, orig. ed.; p. 188, third ed.) "Theosophists will remember that, according to Occult teaching, Cyclic pralayas so-called are but *obscurations,* during which periods Nature, *i. e.,* everything visible and *invisible* on a resting planet—remains in *statu quo.* Nature rests and slumbers, no work of destruction going on on the globe even if no active work is done. All forms, as well as their astral types, remain as they were at the last moment of its activity. The 'night' of a planet has hardly any twilight preceding it. It is caught like a huge mammoth by an avalanche, and remains slumbering and frozen till the next dawn of its new day—a very short one indeed in comparison to the Day of Brahma' ". (Vol. II, p. 660, orig. ed.; p. 697, third ed.) " . . . the fact remains that most of the planets, as the stars beyond our system, are inhabited . . . . " (Vol. II, p. 701, orig. ed; p. 741, third ed.) " . . But no really initiated seer of a civilized nation has ever taught that life on other stars could be judged by the standard of terrestrial life. . . . " (Vol. II, p. 703, orig. ed.; p. 743, third ed.) " . . . examining the astronomical conditions of other planets, it is easy to show that several are far better adapted for the development of life and intelligence—even under the conditions with which men are acquainted—than is our earth. . . . " (Vol. II, p. 706, orig. ed.; p. 746, third ed.) " . . . that some forms of life such as we know are *possible* on these planets, has been long since abundantly demonstrated, and it seems perfectly useless to go into detailed questions of the physiology, etc., etc., of these hypothetical inhabitants, since after all the reader can arrive only at an imaginary extension of his familiar surroundings. . . . " (Vol. II, p. 707, orig. ed.; p. 747, third ed.) And in connection with this last statement H. P. B., evidently with approval, prints Flammarion's conclusion that, "The humanities of other worlds differ from us, as much in their inner organization as in their external physical type."

In the LOOKOUT of February, 1917, appreciative mention was made of a story, "The Spreading Dawn", written by Basil King, and published in the *Saturday Evening Post* of December 30th, 1916. It was a story of after-death states, as correct from a theosophical point of view as the most orthodox student could wish. As the LOOKOUT reviewer wrote, "There is not a false note struck anywhere"; and again, "It is, perhaps, one of the most wonderful occult stories ever written. . . . ". And so it was, and is—and nobody could have written it who had not been a sympathetic and understanding student of Theosophy. Does it seem credible, in view of the foregoing, that the same writer who produced that wonderful picture of a *Kamaloka,* with a hint of its coming *Devachan,* could ever turn to the planchette, the ouija-board, and to automatic writing—and suggest this muddy path as the road to knowledge? Impossible and pitiful as it may seem, this is exactly what Mr. King has done—witness "The Abolishing of Death" in the October *Cosmopolitan.* His "chief correspondent", writing "through the young girl I have called Jennifer", is one "Henry Talbot", who in the extracts quoted by Mr. King resorts to the same old platitudinous lines of expression anent *God* and *Heaven* and *love* and *good* and *spirituality* that have been played with by the "controls" of spiritualistic mediums for the past fifty years. "Talbot" recommends ordinary spiritualism as better than making no efforts whatever to have intercourse with invisible realms. He says it is, "Very much better. It is a feeling after God". But he advises against going to mediums, saying, "Spiritualism has not a sufficiently definite aim to meet with a satisfactory and definite response from our side; but spirituality cannot fail to establish contact with us here, as it is rhythmical". In fact, "Henry Talbot" bases his "teaching" on the *rythm* and *rythmical* ideas, without presenting them in any definite or intelligent manner. He admits, however, that "For the use of this rhythm of the universe, *intelligence,* as we understand the word, *is not an essential*" (Italics ours). Again, he admonishes, *"Let yourselves drift* in harmony toward us. Don't try, but *become passive—sensitive to rythm"* (Italics ours). He also advises, *"It is only when man resigns the direction of his mind that he becomes rythmical. . . . "* (Italics Mr. King's).

Now, if there is any one state of consciousness against which Theosophy most strongly warns, that state is *passivity.* The essential factor in mediumship is this very quality—and mediumship is the *opposite* of adeptship. Spirituality, so easily named but so hazily defined by "Henry Talbot", in fact implies the acquirement of exact and definite knowledge, by self-devised and self-induced exertions. It does not result from letting ourselves drift, but from active, conscious effort and perception—from steady, persistent direction and control of the mind. The truly spiritual being is never passive, but always in full command of his nature and powers. One who cultivates passivity ultimately loses his self-control, opens his nature to whatever "influences" can enter therein—and the most selfish find easiest access. He is no longer the possessor, but is truly "possessed", by the dwellers of *Kamaloka,* the very slag-pit of the passions and desires of physical life. "Henry Talbot's" path is the path to a veritable living Hell—to disease, physical and mental. He would have us make of our sacred natures a play-ground for the lowest and most dangerous "influences" man can contact. The sentiments expressed and the words used may be quite lovely, but the influence itself is the festering rottenness of the metaphysical grave. These are the facts, and Basil King ought to know them. It is a far cry from "The Spreading Dawn" to "The Abolishing of Death", and curious it is to note what vapidities can be considered and advanced as seriously worth while by a mind that was once apparently well-versed in sound philosophy and truth. Here is a warning as to how far, by reaction, even a student of Theosophy can sink if he opens his door to the "muddy torrents of *Kamaloka*". We are sadly aware of the great pity of it—that one who could do so much for his fellow-men with his great literary gifts should, however unconsciously pervert them. *Facilis descensus Averno!*